DOCUMENT RESUME

ED 481 302 EC 309 828

AUTHOR Bai, Wenyu
TITLE Philosophically Precocious Individuals and Their Developmental Strategies.
PUB DATE 2003-04-00
NOTE 22p.; Paper presented at the Annual Meeting of the American Educational Research Association (Chicago, IL, April 21-25, 2003).
PUB TYPE Reports - Research (143) -- Speeches/Meeting Papers (150) -- Tests/Questionnaires (160)
EDRS PRICE EDRS Price MF01/PC01 Plus Postage.
DESCRIPTORS Elementary Secondary Education; *Gifted; Goal Orientation; *Individual Development; *Individual Differences; Interviews; *Learning Strategies; Models; *Philosophy; Qualitative Research

ABSTRACT

This study interviewed five philosophically precocious individuals (PPIs), four Chinese and one American, to examine their development. Theoretical frameworks used to evaluate data were the Transcendence Evolution Model and the taxonomy of developmental strategies. The Transcendence Evolution Model posits that children's different developmental paths are due to their different interpretations of their advantages or disadvantages. This model sees PPIs as transcending both their gifts and talents and their self-interests. The taxonomy of developmental strategies (i.e., excelling in school, developing talents, grasping the whole, and excelling in the real world) is used to describe the differences among school strivers, talent developers, all-knowers, and street learners. All-knowers overlap with PPIs as a typical PPI tries to know all and aspires to master all major disciplines, although some PPIs do not have this aspiration. The five PPIs interviewed used various combinations of developmental strategies and gave strategies different priorities. Early exposure to philosophy books was often the origin of philosophical precocity. Most of the PPIs interviewed developed philosophical thinking by reading scholarly books. Interview questions are appended. (Contains 18 references.) (DB)

Reproductions supplied by EDRS are the best that can be made
from the original document.

ED 481 302

RUNNING HEAD: PHILOSOPHICALLY PRECOCIOUS INDIVIDUALS

Philosophically Precocious Individuals and Their Developmental Strategies

Wenyu Bai

College of William and Mary

wxbaix@wm.edu

Paper presented at the American Educational Research Association

Annual Conference at Chicago

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

W. Bai

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

1

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

EC 309828

BEST COPY AVAILABLE

Abstract

The author interviewed five philosophically precocious individuals (PPIs) to examine their development. A taxonomy of developmental strategies (i.e., excelling in school, developing talents, grasping the whole, and excelling in the real world) is used to describe the differences among school strivers, talent developers, all-knowers and street learners. All-knowers overlap with PPIs. A typical PPI tried to know all and aspired to be masters of all major disciplines. The five PPIs used various combinations of developmental strategies and gave strategies different priorities. Early exposure to philosophy books was the origin of philosophical precocity. Most of them developed philosophical thinking by reading scholarly books.

Philosophically Precocious Individuals and Developmental Strategies

Bai (2002) did a biographical study of 18 philosophically precocious eminent people. This study was constrained by the scarce information provided by the autobiographies and biographies written for other purposes. Interview is a better method to obtain the desired information about the formative years of interviewees (Bloom, 1985). The author interviewed five philosophically precocious individuals (PPIs) and used taxonomy of developmental strategies to explain their unique development.

Theoretical framework

The theoretical frameworks of this study are the Transcendence Evolution Model and the taxonomy of developmental strategies.

Bai (2002) used a Transcendence Evolution Model to explain philosophically precocious people's development. Children had different developmental paths due to their different interpretations of their advantages or disadvantages. A lot of gifted and talented children think their gifts or talents show their career paths, so they build on their strengths. Philosophical precocious children transcend their gifts and talents. Some children think they have advantages for some missions. They are the lucky few who are obliged to help the disadvantaged people. The poverty in Vienna was one of the main problems that agitated young Karl Popper when he was still a small child (Popper, 1976). Young Bertrand Russell felt it was his responsibility to alleviate the sufferings of mankind. As soon as he realized that he was intelligent, he determined to achieve something of intellectual importance, and throughout his youth he let nothing stand in the way of this ambition (Russell, 1998). Children transcending their self-interests are potential intellectuals. Some children are generalists transcending school curriculum and specialization. They attempt to know all and grasp the whole. Some children plan to synthesize knowledge in

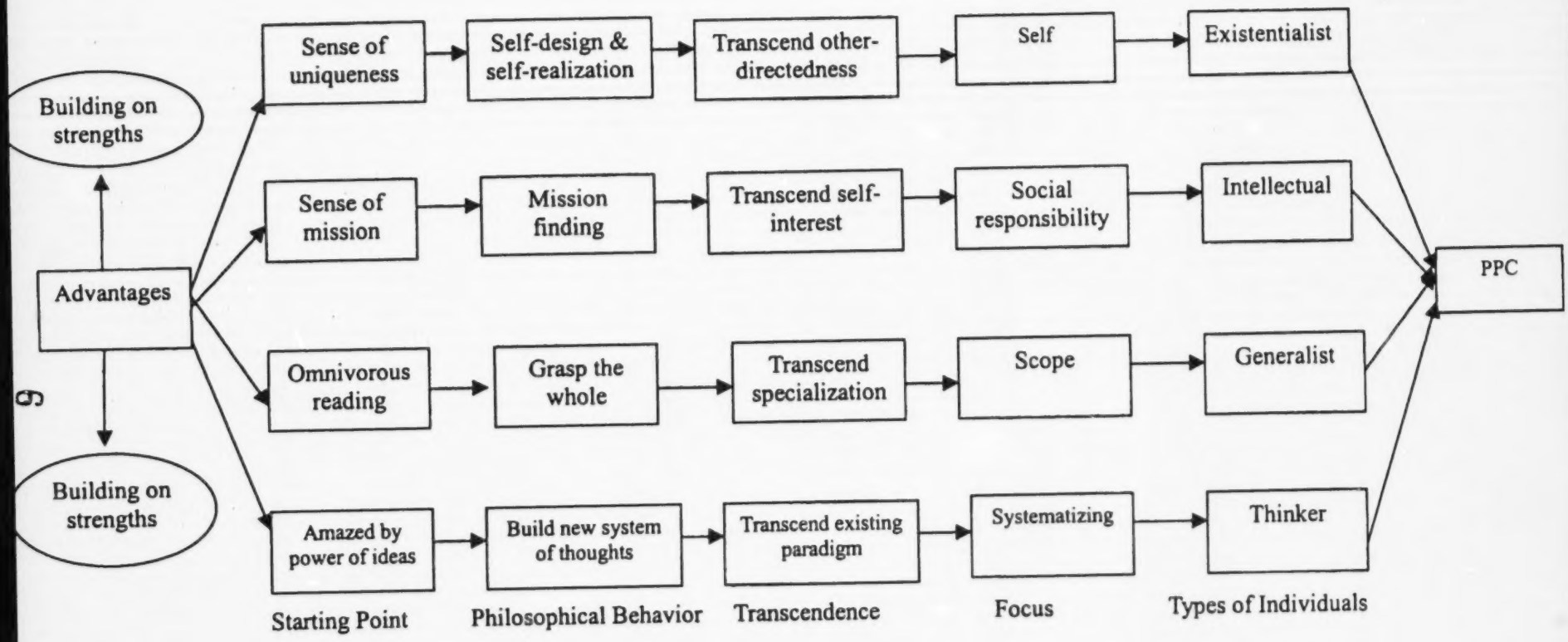
to synthesize knowledge in different disciplines and develop new systems of thoughts. They are potential thinkers. At the age of 16, Weber wrote "*Observations on the Ethnic Characters, Development, and History of the Indo-European Nations*," an essay reflecting his ambition to develop a philosophy of history (Weber, 1988). Some children are existentialists think they are unique and transcend other-directedness to realize their ownmost potentialities.

Insert Figure 1 Here

Table 1. Children with Four Different Developmental Strategies

	School striver	Talent developer	All-knower	Street learner
Developmental strategy	Compete for opportunities by academic record; get the rare opportunities first.	Compete for opportunities by talent.	Grow faster and look for solutions to fundamental problems by projecting the whole life and knowing the most important first.	Enter the real world earlier.
Focused space	School	Specific field	A world of great people and great ideas	Real world
Time	Framed & fragmented by grades and courses	Lifelong talent development	Project the whole life; being toward death.	End childhood earlier
Source of knowledge	School curriculum	Talented people	Scholarly books	Real world
Learning	Balanced learning	Deep learning	Look for the knowledge of most worth	Real world learning.
Achievements	Get good grades; enter top universities	Highly developed talents	Grasp the whole; know the great ideas.	Leadership; entrepreneur ship.
Attitude toward school	Children's duty is learning.	Have to split oneself between school and talent development	Schooling is for average children; able children should have their own plans.	Real world is more important.
Sternberg's triarchic intelligences	Analytic intelligence		Synthetic intelligence	Practical intelligence

Figure 1. The Development of Philosophically Precocious Children: The Transcendence Evolution Model



There are at least four developmental strategies used by children: excelling in school, developing talents, grasping the whole, and excelling in the real world (See Table 1). Children adopting one of these strategies are called the school striver, talent developer, all-knower, and street learner respectively. The four developmental strategies have different emphases. Talent development emphasizes specialization, while grasping-the-whole emphasizes the opposite. Excelling in the real world and developing talents go beyond book learning.

Children tend to strengthen their strengths to fulfill their needs for self-worth. Since only a small number of children can excel in school, developing talents, grasping the whole, and excelling in the real world become alternative paths to success. Some school strivers may use other developmental strategies to distinguish themselves from other excellent students.

Children's beliefs, personalities, aspirations, and initial advantages determine which developmental strategy they adopt. Schooling dominates children's time and attention to such an extent that a majority of children will be school strivers. School strivers believe that students' duty is to learn, and opportunities will be allocated according to one's academic achievements. Talent development is resource-dependent. Talent developers usually have talent development opportunities provided by parents' after-school education plans or schools' extracurricular activities. Talent developers concentrate on their strengths and polish them. School strivers excel in courses that other children also take, while talent developers excel in fields few children are in. Some children become street learners because they cannot excel in the school or are bored with school; some because they have opportunities to enter the real world. All-knowers read scholarly books. Motivated by great cross-disciplinary thinkers, they aspire to making new synthesis. To complete this gigantic task, they feel the need to know the whole and the best. The resources the all-knowers need are books that seem to be easily accessible in modern days, but

why only a few children become all-knowers? A lot of children like to read literature, history, and other books, but they do not have the ambition to know all.

Talent developers, street learners, and all-knowers all transcend schooling, but all-knowers deviate from the mainstream the most. Talent developers deviate from the mainstream through early specialization. They do not go beyond the current society characterized by specialization. Street learners are as other-directed as school strivers. All-knowers transcend schooling, specialization, the "they," and the average everydayness.

All-knowers are likely to be PPIs because grasping the whole requires and develops philosophical thinking but not all PPIs are all-knowers. Some PPIs do not aspire to knowing all.

Literature Review

The contexts of proposing taxonomy of developmental strategies and studying philosophical precocity are the talent development movement, and the proliferation of alternative intelligence theories.

In the last two decades, there is a proliferation of alternative intelligence theories. To challenge the general "g," specific intelligences and giftedness have been proposed and explored. Gardner (1999) raised the concepts of "existential intelligence," "spiritual intelligence" and "moral intelligence" to supplement his Multiple Intelligences theory. Existential intelligence includes

> *"...the capacity to locate oneself with respect to the furthest reaches of the cosmos—the infinite and the infinitesimal—and the related capacity to locate oneself with respect to such existential features of the human condition as the significance of life, the meaning of death, the ultimate fate of the physical and the psychological world, and such profound experiences as love of another person or total immersion in*

a work of art." (p. 60)

This is largely the existential construct of philosophical precocity.

Spiritual, moral, and emotional giftedness or sensitivity of gifted children is given increased attention in gifted education, and some cases are reported, mostly from counseling practices (Rothman, 1992; Silverman, 1994; Lovecky, 1998; & Hague, 1998). They are focused on religious or moral experiences of certain gifted children.

Moral giftedness gives children high purpose, while "synthetic intelligence" makes children creative. Sternberg (1985) explained his triarchic model of intelligence by depicting three kinds of students. Student with analytic intelligence, are easily admitted to graduate school because they have perfect records. They have excellent critical and analytical abilities and are the best in taking tests and writing papers. Student with synthetic intelligence have good grades but low aptitude test scores. They can design and implement creative research with only minimum guidance. Their idea-generating ability makes them surpass students with analytic intelligences in independent research. Student with practical intelligence are able at figuring out and adapting the demands of the environment. Philosophically precocious children have synthetic intelligence. They make new syntheses and create new systems of thoughts.

Gifted education is undergoing a paradigm shift in the last two decades (Treffinger & Feldhusen, 1996). The talent development movement challenges the central conception of gifted education. Giftedness, a concept emphasizing innate abilities, is giving way to talent, a concept emphasizing development. Talents are nurturable and emergent rather than fixed. Talent development represents a developmental orientation to human abilities rather than the global "g" orientation. It shifts from academic-intellectual orientation to recognition of other talents. It is concerned with the development of talents at all levels of ability, not just the highest levels, so all

educators and community members can find opportunities for involvement and support. "Talent development for all" challenges the traditional practice of serving the gifted few.

Gagné (1995) made a classical differentiation between giftedness and talent, and developed his model of talent development. Giftedness is defined as "the possession and use of untrained and spontaneously expressed natural abilities" while talent is defined as "the superior mastery of systematically developed abilities and knowledge." One cannot be talented without first being gifted. Gagné's differentiated model clarifies the long-existing ambiguity of the two most basic concepts in gifted education. Through this model, talent development becomes more important than giftedness. Gagné's Differentiated Model of Giftedness and Talent has six components: gifts, talents, intrapersonal catalysts, environmental catalysts, chance and practicing.

The talent development approach emerge as a discontent with the general "g" and unchanged intelligence, while humanists (e.g., Grant & Piechowski, 1999) criticize the talent development approach from the perspective of personal growth. They worry about that the emphasis on talent development is at the expense of gifted children's personal growth. Morelock (1996) differentiated gifted achiever from gifted child. Those who attempt to cultivate future leaders, scientists and artists view gifted children as gifted achievers, while those who focus on social-emotional needs of gifted children are considered really cultivating the gifted children. Dai and Renzulli (2000) argued that talent development and personal growth were not incompatible. They acknowledged the importance of phenomenal experiences such as flow, insight and epiphany in transcending the limited cognitive capacity, and argued that the talent development approach, stressing the importance of identifying each child's strengths and interests as the basis for talent development, was in spirit a highly child-centered approach. All-knowers best represent the integration of talent development and personal growth. On the one

hand, they are quintessential meaning searchers. On the other hand, they maximize their talent development through projecting the whole life and knowing the whole.

Brandstädter and Rothermund (2002) pointed out a person's individual role in shaping and reflectively monitoring his or her own development. "Development and intentionality form a dialectical relationship: Intentional action is both an ontogenetic outcome and a driving force of development over the life span; as development forms intentionality, it increasingly becomes itself the target of intentional activity." (p. 31) "Development in cultural contexts forms intentionality; intentionality in turn shapes development as soon as individuals have formed normative images of self and personal development and have acquired the self-regulatory competences to actualize and maintain them across the life course." (p. 65) PPIs, trying to gain independence from the inconspicuous rule of "the they" and project their own development, represent quintessential self-regulated development. According to Brandstädter and Rothermund (2002), an individual's intentional development is constrained by institutionalized role transitions, age-graded developmental tasks, or critical events. These constraints are like Heidegger's (1962) "thrownness." Children are thrown into graded schools and concentrate on the school stuffs.

Bai (2002) examined the childhood of 18 philosophically precocious eminent people and found that PPIs were early and avid readers of scholarly books and classics. They had their own self-development plans, and schooling was an extra burden for some of them. The sufferings of mankind motivated PPIs to search for solutions. PPIs felt obliged to make a good use of their gifts and talents. PPIs' adulthood achievements had seeds in their childhood philosophical thinking. PPIs were essentially solitary due to their profound thinking and higher values

Research Design

This study addresses the following questions:

- What are the origins of philosophical precocity?
- What types of developmental strategies PPIs used and why?
- What impact does philosophical precocity have on an individual's career goals?

The study of philosophical precocity is still in its initial stage, and very few PPIs are identified. Convenient sampling was used to select participants. Two of them are friends of the researcher; two are referred by the researcher's friends; and two are identified through autobiographical and biographical articles (one of them declined to be interviewed). The criterion is reading philosophical books during childhood. This seems to be an insufficient measure. A person might read a philosophical book for a philosophy class in high school, and he is not necessarily philosophically precocious. Actually other criteria, such as broad reading during childhood, strong philosophical orientation in current research, were also used, but the participants did not all fit these criteria.

Three face-to-face interviews and two telephone interviews lasting from 90 to 180 minutes were conducted in December 2002. The interviews were recorded and transcribed. The interviews were based on 15 questions (see Appendix A). Pseudo names are used in this article.

Participants

Prof

Prof is a professor of English at a prestigious university of China. He grew up in a town in southwestern China and his father was a doctor of traditional Chinese medicine. Prof was a typical PPI. He was intrigued by the issue of the boundary of the universe at the age of eight. He could not help thinking about the issue and got headache. He raised the question to his teacher

but she told him not to think about such useless topic. Reading was a flow experience for young Prof (Csikszentmihalyi, 1990):

> I always held a book in hand, even in using the bathroom, walking, and riding a bicycle. When my mother took the kerosene lamp here and there to do her chores, I tailed her to read my books. Books became my life, and a life without books was unimaginable. All these books directed me to abstract problems, most of which were philosophical.

During the great famine in 1960 and 1961, his mother was hospitalized for hunger-incurred illness. People had to eat frequently to relieve their hunger, but Prof never fought for food with his siblings, because reading made him unaware of his hunger. His middle school teachers gave him the privilege of borrowing as many books as he could, while other students could only borrow one each time.

Prof's middle school education was interrupted by the ten-year Cultural Revolution beginning in 1966 which ruined the education of a generation of young people, but Prof never wasted a day during this period: "Physical labor was a joy rather than a pain for me. Others all felt tired of carrying grain bags, but I drove away the drudgery by memorizing English vocabularies." He learned five foreign languages all by himself.

Marxist writings were required readings for adults at that time. Reading Marx's works at the age of 12 opened to Prof a broad world of knowledge: philosophy, history, literature, economics, sociology, law, and politics. Marx's *Anti-During,* a book full of Western philosophers such as Democritus, Plato, Kant, and Hegel, introduced Prof to the world of philosophy.

C

C is a doctoral student in humanities at a major American research university. He grew up in the suburban factory town of a metropolitan city. He met the philosophical precocity criteria

tangentially. The only philosophical book he read before entering college is *Selected Works of Marx and Engels*, a four-volume book that could be found in nearly all the urban Chinese families. The fact that he fell in love with philosophy immediately after entering the college suggested his potential for philosophical thinking was blocked by China's test-driven education system and the lack of resources at home and school.

As a boy from the countryside, he felt inferior in an urban school. He was a top student and liked to help others, especially classmates with disability or from poor families. One third of his classmates got his help. He wanted to create a utopia in which people made progress together.

Q

Q is a Chinese doctoral student in physics at a prestigious American university. His father was a research scientist. He benefited from the rich cultural resources and atmosphere in Beijing where he was born and grew up. He won several awards in sciences in middle school and high school. His interest in philosophy came from reading mathematics books and reflecting on the meaning of life. He bought and read the four-volume *A History of Mathematics Thoughts* in elementary school and middle school. He found that math and philosophy were not separated in ancient Greece, and Greek philosophy achieved high level of abstraction because of this strong connection.

L

L learned physics in college and taught physics for several years in high school. He was born in a backward province of China and grew up in Beijing. His father was an engineer. Like the other two interviewees, his early contact with philosophy was from Marxist canons. He read *Communist Manifesto* at 12. His high school teacher gave him the privilege of browsing the bookshelves of the school library that was reserved for teachers. He liked to observe people and

explain their personalities and behaviors. Social phenomena were so complex and interesting for him.

John

John is an American undergraduate in philosophy. His father is an education professor. John's first contact with philosophy was from Nietszche's *Thus Spoke Zarathustra*, a gift from his parents. He learned a lot of philosophy in his high school humanities program.

Findings

There are some findings from the interviews with these five PPIs.

First, early contact with philosophy books was the origin of philosophical interest for most participants. The exception was Prof who began thinking about philosophical issues at eight. Three Chinese participants' initial contacts with philosophy were Marxist works that were easily accessible in urban homes of China before the 1980s. If more families have philosophical books, the occurrences of philosophical precocity may be much higher. During their childhood the participants read philosophy and social sciences rather than mere literature which is usually the major component of children' readings.

Second, most participants developed philosophical thinking by themselves. The exception was John who benefited from philosophy courses in his high school humanities program. The five participants are all from middle class families. Their fathers are college professor, research scientist, doctor, or engineer, but they almost played no roles in developing their children's philosophical precocity. The home libraries of the four Chinese participants were not of good quality. They used school libraries or public libraries and bought books for themselves. Prof bought a lot of literary classics from a paper recycling place and regretted that he missed a lot of classics due to ignorance. Q frequented the public library and academic bookstores. He bought

the mathematics history book that ignited his interest in philosophy when he was in the fifth through seventh grades.

In China, because of the test-driven educational system, the school library is usually just a token for accreditation purpose, and the students are not encouraged to use it. Prof and L earned the privilege of using the school libraries for their passions for reading. In China high quality scholarly bookstores can only be found in big cities. Potential all-knowers in underdeveloped areas are not likely to be stimulated. The American participant had a good home library and his father introduced philosophy to him to giving him a philosophy book as a gift.

Third, none of the four Chinese participants chose philosophy as their college major. Prof chose English because he believed English was a more useful tool than philosophy in learning the Western thoughts. C initially chose English for its good job prospect but later also considered it as a useful tool to learn the Western thoughts. Q and L chose physics because they thought they had better have training in hard science. L liked philosophies of various disciplines rather than philosophy itself. He thought the scope for philosophical thinking is widening but philosophers fail to target new areas.

Only Prof has established a career. Prof's professional work is translation theory and cultural comparison. His personal interests are Chinese philosophies and religions. He had the ambition to build his own system of thought to unify knowledge of different disciplines when he was a child. He finished this task in 1990. Q did not think his physics research benefited from his philosophical thinking because "physics requires special talent." On the contrary he thought that his philosophical thinking benefited from his physics research.

Fourth, unlike the author's hypothesis, the participants liked rather than hated schooling. The reason might be in general their teachers were supportive. Prof and L' teachers gave them the

privilege of using the school libraries. Q's teachers were permissive and let the students pursue their own interests. If students passed the exam, they did not need to submit assignments. John's world needed no split due to his philosophy-rich humanities program in high school.

Fifth, the five participants used various combinations of developmental strategies and gave strategies different priorities. The four Chinese interviewees all lacked talent development opportunities during childhood. C learned brush pen handwriting but did not develop it into a talent. Prof's education was interrupted by the Cultural Revolution. He did not even have the chance to be a school striver. Because of his emphasis on book learning, he was also not tempted by street learning that was so natural for adolescents in China at that time. Without opportunities or interests in other types of developmental paths, Prof maximized his autonomous learning and became a pure all-knower. C was basically a school striver, but if provided resources earlier, he might have been an all-knower. Q was primarily a school striver and secondarily an all-knower. He won several sciences competitions and was in the most prestigious universities of China and the U.S. L was primarily an all-knower. His neglect of coursework in college cost him the opportunity of advanced learning. John was a gifted singer. After singing six years in an all boys choir, he went to a national choir school for a year. He was a school striver, a talent developer, and a PPI, but not an all-knower. His high school and college curriculum fulfilled his need for philosophy, so he might have no need for a lot of extra readings. Different schooling experiences, talent development opportunities, and resources for development may account for the different combinations and priorities of their developmental strategies.

Sixth, Prof fits the taxonomy of developmental strategies and the Transcendence Evolution Model the best. He was a generalist learner. He read whatever books at his hands and learned English, French, Latin, Japanese and Esperanto all by himself before entering college. He was a

system-builder. Under his modesty was his huge ambition. Young Prof had a very strong desire to build his own system of thought and to unify different disciplines. Young Prof had a strong sense of mission, but later he found the world was not prepared for himself alone. When he was 12, he dreamed of becoming masters in all the major disciplines. This was the culmination of his roles as an existentialist, generalist, intellectual, and system-builder. Prof later found his dream unrealistic. His strengths in both Chinese philosophy and Western languages allowed him to redefine his goal as bringing about a renaissance of Chinese culture.

L had a strong sense of uniqueness out of his suspicion that he was an ethnic minority rather than a Han Chinese, the ethnic majority in China. He read a lot of anthropology and history to solve his puzzles. He was clearly an existentialist and a generalist. His sympathy with the disadvantaged motivated him to find solutions to the critical issues faced by mankind. Q was a generalist and had the ambition to build his own system of thought. He planned to make achievement in physics then shift to philosophy. C did not show much philosophical precocity, but he was clearly a late coming all-knower and had similar knowledge background and vision as Prof had.

Seventh, most participants felt it hard to communicate with their peers, although they had one or several friends.

Conclusion

The strategy of grasping the whole is not without its weaknesses. All-knowers often spread themselves too thin to be competitive in a society valuing expertise. They dig many shallow wells without digging through one. The successful accumulation of knowledge in modern age can be largely attributed to the specialization strategy. Grasping the whole has merit in an overspecialized society, but perhaps it works better as a complement to the specialization

strategy. All-knowers think big, but many of them tend to let the reality fit their schemes..

All-knowers are likely to be self-made lonely heroes. Unlike the other three types of children, all-knowers usually lack mentors and only have their role models in books. Can people with different developmental strategies guide all-knowers? Probably not. But they can provide resources to all-knowers.

Studies are needed to examine the proportions of children adopting each type of developmental strategies. A change in these proportions may shape the society in a significantly different way.

References

Bai, W. (2002). *The development of the philosophically precocious children.* Paper presented at The 6th Wallace National Research Symposium on Talent Development. Iowa City, IA.

Bloom, B. S. (Ed.)(1985).*Developing talent in young people.* New York: Ballantine Books.

Brändstadter, J., & Rothermund, K. (2002). Intentional self-development: Exploring the interfaces between development, intentionality, and the self. In L.J. Crocket (Ed.), *Agency, motivation, and the life course. Volume 48 of the Nebraska Symposium on Motivation* (pp.31-75). Lincoln, NK: University of Nebraska Press.

Csikszentmihalyi, M. (1990) *Flow: The psychology of optimal experience.* New York: Harper & Row.

Dai, D.Y., & Renzulli, J.S. (2000). Dissociation and integration of talent development and personal growth: Comments and suggestions. *Gifted Child Quarterly, 44*, 247-251.

Gagné, F. (1995). From giftedness to talent: A developmental model and its impact on the language of the field. *Roeper Review, 17*, 103-111.

Gardner, H. (1999). *Intelligence reframed: Multiple intelligences for the 21st century.* New York: Basic Books.

Grant, B.A., & Piechowski, M.M. (1999). Theories and the good: Toward child-centered gifted education. *Gifted Child Quarterly, 43*, 4-12.

Hague, W. J. (1998). Is there moral giftedness? *Gifted Education International, 12*, 170-74.

Heidegger, M. (1962). *Being and time* (J. Macquarrie & E.Robinson Trans.) New York: Harper & Row. (Original work published 1927)

Lovecky, D.V. (1998). Spiritual sensitivity in gifted children. *Roeper Review, 20*, 178-183.

Popper, K. (1976). *Unended quest: An intellectual autobiography*. La Salle, IL: Open Court.

Rothman, G. (1992). Moral reasoning, moral behavior, and moral giftedness: A developmental perspective. In P. S. Klein, & A. J. Tannenbaum. (Eds.). *To be young and gifted*. Norwood, NJ: Ablex.

Russell, B. (1998). *Autobiography*. London: Routledge.

Silverman, L. K. (1994). The Moral Sensitivity of Gifted Children and the Evolution of Society. *Roeper Review, 17*, 110-16.

Sternberg, R.J. (1985). *Beyond IQ: A triarchic theory of human intelligence*. New York: Cambridge University Press.

Treffinger, D.J., & Feldhusen, J.F. (1996). Talent recognition and development: Successor to gifted education. *Journal for the Education of the Gifted, 19*, 181-193.

Weber, M. (1988). *Max Weber: A biography* (Harry Zohn Trans.) New Brunswick, NJ: Transaction Books.

Appendix A. Interview Questions

During your childhood,

1. What was your family background?
2. Were you a good student? Were you gifted? In what areas? How did you think about the fact that you were gifted?
3. What interests did you have?
4. What did you read? Where did you get these books? Why did you read these books? Did you feel your book resources were adequate?
5. What did you write?
6. When did you begin to be interested in philosophy? What kinds of questions did you think about?
7. Whose philosophy do you like best?
8. What did your parents, teachers, classmates and friends say about you (e.g., smart, knowledgeable, caring, diligent, resourceful, creative, handsome, idealistic)?
9. Did you feel unique? If yes, when did you begin to feel like this and why?
10. What was your opinion about your school experience?
11. Did you have bosom friends who shared your interests? Did you feel lonely?
12. Who influenced you the most?
13. Did you have sense of transcendence? If yes, in what aspects (e.g., class, ethnicity, place, time, schooling, age, and gender)?
14. Could you tell me the evolution of your aspirations?
15. How did you choose your college major? How did you choose your career?

U.S. Department of Education
Office of Educational Research and Improvement (OERI)
National Library of Education (NLE)
Educational Resources Information Center (ERIC)

ERIC Educational Resources Information Center

REPRODUCTION RELEASE

(Specific Document)

I. DOCUMENT IDENTIFICATION:

Title: Philosophically Precocious Individuals and Their Developmental strategies	
Author(s): Wenyu Bai	
Corporate Source: College of William & Mary	Publication Date: 4/21/03

II. REPRODUCTION RELEASE:

In order to disseminate as widely as possible timely and significant materials of interest to the educational community, documents announced in the monthly abstract journal of the ERIC system, *Resources in Education* (RIE), are usually made available to users in microfiche, reproduced paper copy, and electronic media, and sold through the ERIC Document Reproduction Service (EDRS). Credit is given to the source of each document, and, if reproduction release is granted, one of the following notices is affixed to the document.

If permission is granted to reproduce and disseminate the identified document, please CHECK ONE of the following three options and sign at the bottom of the page.

The sample sticker shown below will be affixed to all Level 1 documents

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

Sample

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

1

Level 1

☑

Check here for Level 1 release, permitting reproduction and dissemination in microfiche or other ERIC archival media (e.g., electronic) *and* paper copy

The sample sticker shown below will be affixed to all Level 2A documents

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE, AND IN ELECTRONIC MEDIA FOR ERIC COLLECTION SUBSCRIBERS ONLY, HAS BEEN GRANTED BY

Sample

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

2A

Level 2A

☐

Check here for Level 2A release, permitting reproduction and dissemination in microfiche and in electronic media for ERIC archival collection subscribers only

The sample sticker shown below will be affixed to all Level 2B documents

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

Sample

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

2B

Level 2B

☐

Check here for Level 2B release, permitting reproduction and dissemination in microfiche only

Documents will be processed as indicated provided reproduction quality permits.
If permission to reproduce is granted, but no box is checked, documents will be processed at Level 1.

I hereby grant to the Educational Resources Information Center (ERIC) nonexclusive permission to reproduce and disseminate this document as indicated above. Reproduction from the ERIC microfiche or electronic media by persons other than ERIC employees and its system contractors requires permission from the copyright holder. Exception is made for non-profit reproduction by libraries and other service agencies to satisfy information needs of educators in response to discrete inquiries.

Sign here, → please

Signature: Wenyu Bai	Printed Name/Position/Title: Wenyu Bai, Graduate Assistant
Organization/Address: Center for Gifted Ed. College of William & Mary PO Box 8795, Williamsburg, VA 23187-8795	Telephone: 757 221 2587 FAX: 757 221 2184
	E-Mail Address: wxbai@wm.edu Date: 6/17/03

(Over)

III. DOCUMENT AVAILABILITY INFORMATION (FROM NON-ERIC SOURCE):

If permission to reproduce is not granted to ERIC, or, if you wish ERIC to cite the availability of the document from another source, please provide the following information regarding the availability of the document. (ERIC will not announce a document unless it is publicly available, and a dependable source can be specified. Contributors should also be aware that ERIC selection criteria are significantly more stringent for documents that cannot be made available through EDRS.)

Publisher/Distributor:
Address:
Price:

IV. REFERRAL OF ERIC TO COPYRIGHT/REPRODUCTION RIGHTS HOLDER:

If the right to grant this reproduction release is held by someone other than the addressee, please provide the appropriate name and address:

Name:
Address:

V. WHERE TO SEND THIS FORM:

Send this form to the following ERIC Clearinghouse:

ERIC CLEARINGHOUSE ON ASSESSMENT AND EVALUATION
UNIVERSITY OF MARYLAND
1129 SHRIVER LAB
COLLEGE PARK, MD 20742-5701
ATTN: ACQUISITIONS

However, if solicited by the ERIC Facility, or if making an unsolicited contribution to ERIC, return this form (and the document being contributed) to:

ERIC Processing and Reference Facility
4483-A Forbes Boulevard
Lanham, Maryland 20706

Telephone: 301-552-4200
Toll Free: 800-799-3742
FAX: 301-552-4700
e-mail: ericfac@inet.ed.gov
WWW: http://ericfacility.org

EFF-088 (Rev. 2/2001)